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The Jaina and Buddhist Conceptions of Nirvana

BY

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THE meaning of the word *Nirvana* is extinction, while the word *Moksa* means "liberation." Extinction of the mundane condition is *Nirvana;* and liberation from the same is *moksha.* Both the terms thus contain and express the same idea. It is generally supposed that Buddhism preaches the philosophy of "transitoriness" or destruction"; that it does not believe in the industructibility of the soul or in the permanence of *Nirvana.* It is this supposition which has led to the general notion that the word *Nirvana* means total destruction or annihilation. The old Pali books of Buddhism, however, show that the *nirvana* of Buddhism is not "annihilation," but is a positive condition of the soul. As a result of elucidative discussions with the Principals of the Vidyalankar College, Kelaniya, and the Vidyodaya College, Colombo, (Ceylon) and with the English-educated Buddhist Monk, Narad Maitreya of Vajrarama Bambalpitiya (Ceylon), as well as with other Buddhist monks of Ceylon, I have come to know that *nirvana* is

neither annihilation nor non-existence of the soul, but that it is an indescribable condition. Relying on the description of Nirvana, as given in the Pali books, they strongly maintain that *nirvana* is not annihilation.

The "Hindu Organ", Jaffna, (Ceylon) dated the 19th May, 1932, contains an article on the subject of Nirvana by the Buddhist Monk B. Anand Maitreya, Belangoda, (Ceylon). Therein says the learned monk:—

> "Nirvana is not nothingness. As regards those "things which do not tend to freedom from "sorrow, the Buddha was silent. This is because "his only aim was to lead the suffering world "to real happiness. Nirvana is holiness. Though "it is neither this nor that, nirvana is not nothingness, yet it is a third possibility."

In "Buddhist Wisdom, The mystery of the self" George Grimm (Munich, Germany, akademi-estrasse 1911) says—

> "It is characteristic of modern materialism to "have chosen the first alternative, that absolute "annihilation, despite the Buddha's repeated assu-"rances that he does not teach annihilation, but "on the contrary, shows a way to the Imperi-"shable,, the Deathless." Page 86. Again he says:

"The Buddha further explains and teaches that extinction applies only to the three "flames" of lust, hate and delusion (the three kinds of thirst for sensation) and for this reason he defines *Nibhanam*, the goal of sainthood, as *Tanha Nibhanam*, literally, the extinction of thirst. The holy life with the sublime one is lived for the extinction of craving." Page 57.

In *Majjhim Nikâya Bhava Bhairava Sutta 4th*, in the Pali language, we find that Goutam Buddha has shown how he advanced himself and then declared that *Nirvana*

is not extinction, but is a blissful condition. The Pali text is:—

"So evam samahite chittee pari-suddhe pariyo-
"date anangame vigatupakkilese mudubite kamma-
"niye thite anejjapatte asavanam khaya nanaya
"nanaya chittam abhinininnamesim:—iyam dukk-
"hanti yatha bhutam abhannasim...ayam dukkha-
"samndayoti yathabutam abhannasim, ayam dukkha
"nirodho ti yathabhutam abhannasim, ayam dukkha-
"nirodha-gamini patipada ti yathabhutam abhan-
"nasim; ime asava ti yathabhutam abhannasim,
"ayam asava-samudayoti yathabhutam abhannasim,
"ayam asava nirodho ti yathabhutam abhannasim
"ayam asava-nirodha-gamini patipada ti yathabhu-
"tam abhannasim; tassa me Janato evam passato
"kamasavapi chittam vimuchchitha vimuttasmin
"vimuttam iti nanam ahosi; khina jati, vusitam
"brahmachariyam, katam karaniyam naparam vitha-
"tthayati abhannasim, ayam kho me brahmana
"me rattiya pachhim yame tamo vihato aloko
"utpanno, yatha tam appamattssa atapino pahi-
"tatttassa virharto."

An English rendering of the text would be as follows. "Having thus pacified the mind, purified it, made it dirtless, having got rid of miseries, having become blissful, having brought the mind under control, on the destruction of *Asavas* or impure thoughts, I realized thus:—It, is misery, its true nature is known; it is the cause of misery, its true nature is known; it is the preventing of misery, its true nature is known; it is the way leading to prevention of misery, its true nature is known; these are the *asavas*, now truly known; these are the causes of *asavas*, now truly known; this is the prevention of *asavas* now truly known; this is the way of prevention of *asavas*, now truly known. When thus I knew, and thus I realised,

thought activities of desire left my mind, I became free from desires. It was realized by me, that my birth is destroyed, my chastity is fulfilled, whatever I had to do I had done, nothing remained for me to be done. Thus I knew. In this way O Brahman, I procured this third knowledge in the last quarter of the night. Then ignorance fled away, knowledge appeared,, darkness was removed, the light burst forth just as is possible to a wandering monk who is free from carelessness, is alert and absorbed in meditation of the truth."

The above description shows that when the thought of *Nirvana*, full or partial, is awakened, knowledge shines forth, desires cease to be, the causes of impure thought activity or *asavas* are removed. It further shows, that *Nirvana* is not extinction, but a blissful condition, free from attachment and full of knowledge.

The words *Asava and apramatta* found here frequently occur in Jaina literature, where lust, hate and delusion are included in the term *Asava* and it is stated that a monk without carelessness is capable of being liberated.

In Samayasara, the Jain Saint Kunda-Kundacharya, says in. the chapter on *Asrava*,

Rago doso mohoya asava natthi sammaditthissa,

Tamha asava bhaven, vina hedu na pachchaya honti.

Lust, hate, and delusion, impure thoughts, causing the inflow (of karmas) are not found in a right-believer, therefore in the absence of these Inflow-causing-thoughts, the material karmas, in existence with a soul, can never be the cause of bondage.

The Jain Saint Kula-bhadra-acharya says in his " Sarasamuchchaya."

Jnan bhâvanâyâ siktâ nibhritenantarâtmanâ, Apramattam gunam prâpya, labhantê hitamâtmanah.

Those who are engaged in meditation of true know-

ledge, come to know the inner self, and having got rid of carelessness acquire the goal of the soul.

Majjhim-nikhaya, Sattipattha, Sutta (the tenth), describes four kinds of concentrated meditations as helpful to *Nirvana*, (1) meditation upon the transitory and impure nature of the body, (2) indifference to pleasure or pain, (3) meditation for getting rid of lust, hate, and delusion, and for acquisition of non-attachment, (4) meditation on the different nature of things, such as, upon the nature of the causes of troubles and *Asrava*, upon the nature of the impurity caused by sensual enjoyment, and upon the nature of self absorption. In the last part of this section, the following words show the result of such meditations.

> " Yaki kochi Bhikkhave ime chattaro sati-pattha-
> " ne evam bhaveyya sattaham, tassa divinnam
> " phalanam annataram phalam patikamkham : ditthe
> " va dhamme Anna, sati va upadhi sese anaga-
> " mita...evam ayam bhikkhave maggo sattanan
> " visuddhiya sokapariddavanam samatikkamaya
> " dukkha-damanassanam atthagamaya nayassa adhi-
> " gamaya, nibbanassa sachchhikiriyaya yadidam
> " chattaro salipattha nati, iti yam tam vrittam
> " iyametam patichcha vrattanti idamavocha Bhagava,
> " attamana te bhikkhu bhagwato bhasitam abhi-
> " nundanti."

Any monk who thus dwells upon these four meditations even for seven days, will achieve either of the two results : he may realise *Nirvana* while residing in this body or if the practice is effective he will not suffer transmigrations. O monks ! This is a way for purification of beings, for removal of sorrow and weeping, for freedom from misery and impure mind, for realization of truth, for direct perception of *Nirvana*—such are these four meditations. They should be believed in as stated. So spoke

the Lord. The monks greeted the saying of the Lord with joy.

The above statement clearly shows that *Nirvana* is not annihilation but is self-realization. It is the direct perception of the self, it is full and complete pure thought-activity.

Majjhim-nikaya, Mula pariyaya suttam pathamam,

This *sutra* says "I am apart from all worldly objects." It removes delusion. The following extract from it will show that *Nirvana* is something positive, not annihilation.

"Yopi so bhikkhave bhikkhu araham kninaasrva
"vusta va katakaraniyò ohitabharo anuppatta sadat-
"tho parikkhinabhava sanyọjano sammad anna
"vimutto sopi pathavim pathavito abhijanasi......
"pathavim meti na mannati......apam......tejam...
"me na mannati; tam kissa hetu.....khaya mohassa
"vitamohata. Tathagatopi bhikhave araham samma
"sambuddho pathvim pathavito abhijanati......pat-
"havim me ti na mannati......tam kissa hetu:
"nandi dukkhasa mulām ti iti viditva bhava jati
"bhuttasa jara-marananti, tasmadih bhikkhave
"tathagato sabbaso tarhanam ųhaya niraga nirodha
"chagga patinissagga anuttaram samma sambodhim
"abhisambuddhoti vadamiti-ida-mavocha Bhagawa,
"attamannate bhikku Bhagavato bhasitam abhi-
"nundunti."

"O Monks! The monk who is worshipful who has destroyed *asavas*, is fully chaste, has done what had to be done: has thrown away the burden, has attained truth, has destroyed the bondage of birth, has become rightly learned, is non-attached, knows earth to be earth, and does not maintain that earth to be his own. In the same way, he knows water as water, fire as fire, he does not maintain that water is his and fire is his. Because he has become delusionless, on destruction of delusion. In

the same way, Tathagata (Gotam Buddha) is also worshipful, has right knowledge, he also knows earth as earth; he does not maintain earth to be his own. He knows that thirst is the root-cause of misery. Becoming is cause of birth. The living being suffers old age and death.

O monks! This is the reason why Tathagata on destruction of all thirst, being non-attached from it, having prevented it, having removed it, being freed from it, becomes the right knower, having gained the highest right knowledge. Thus I say. The Lord spoke thus. The monks greeted his saying with joy.

The above statement refers to one who has acquired the liberated condition, even when residing in the body. The words *Arahanta*, *khina-srava*, *vitamoha*, are found in Jain literature also. The qualities of *arahanta*, have been described by Nemichandra, a great Jaint Saint in his work "Dravya Samgraha" as below:—

Natha chadu ghaikammo dansana suha nana viriyamaio,
Suho dehattho appa suddho araho vichintijjo.

"The soul which has destroyed the four destructive Karmas, Knowledge-obscuring, Conation-obscuring, Deluding and Obstructing Karma; and has attained infinite Conation, infinite Knowledge, infinite Happiness and infinite Power, is residing in a fine body, is pure, should be meditated upon as *arahanta*.

The Jain Saint Amritchandra-acharya in his *Tattvarthasara*, uses an expression similar to khina-srava.

Janatah pasyatasschordhvam jagat karunyatah punah,
Tasnya bandhaprasango na sarvasarva pari ksayat.

"On destruction of all the *Asravas*, one who knows and sees the world does not become liable to bondage."

Vitamoha, which means the same thing as kshinamoha, is used by him in *Samayasara*:—

Jida mohassadu jaiya khino moho havijja sahussa
Taiya du khina moho bhannadi so nichchhaya viduhin

" When delusion is destroyed in a saint who has already conquered delusion, then he is called delusionless by the knowers of reality.

Majjhim-nikaya, Ariya-pariyesana suttam 26. This sutra shows that Goutam Buddha on leaving home had the company of Alora Kalora, Uddako, Ramputra saint, and on reaching *Uruvela* he attained knowledge. This last part refers to *Nirvana*, which he searched after.

" Nibhanam pariyesmanam ajatam anuttaram,
" yogakkhemam, nibbanam ajjhagamam, ajaram,
" avayadhim, amatam, ashokam, asanklittham, adhi-
" gato kko me ayam dhammo gambhiro, duddaso,
" duranuvodho, santo, panito, attakkavacharo, nipuno,
" pandita Vedaniyo."

" That *nirvana* which is to be searched after, is uncreated, unrivalled, realizable through concentration, free from oldness, devoid of diseases, deathless, sorrowless, painless. I have really known this nature of it. It is deep, hard to see, peaceful, highest, beyond argument or logic, and realizable only by the highly learned."

In the face of the above statements about *nirvana*, how can it be taken to be an extinction. Really speaking *nirvana* is the pure essence of the soul which is uncreated, immortal, realizable through concentration, and cognizable by itself.

Majjhim-Nikaya, Mahamalumba Suttam chatutham (64).

" So yadeva tattha hoti vedanagatam sannaga-
" tam sankharagatam vinnanagatam te dhamme
" anichhto dukkho, rogato, gandato, sallato, aghato,
" abadhato, parato, palokato, sunnato,, anattatto,
" samanupasatti so tehi dhammehi chittam pati-
" vapeti, so tehi dhammehim chittam patavapetva
" amataya dhatuya chittam upasanhati : Etam san-
" tam etam panitam yaditam savvasankarasamatho,

"savvupadhipati, nissago tanha-khayo virago nirodho
"nibbananti so tattha thito asavanam khayam
"papunati."

"He sees the nature of feeling, perception, contact and (impure) consciousness as transitory, painful, diseased, wounded, pricking, demeritorious, miserable and foreign, and finds himself free from them. He removes his mind from them. Being thus unattached, he carries his mind to the immortal. That *nirvana* is peaceful, highest, where all contacts are dissolved, where all defects are removed, where thirst is destroyed, non-attachment has arisen, non-self is prevented—that is *nirvana*. He who is absorbed in it destroys *asavas*."

The Word of the Buddha by Nyaya tiloka Mahathera Buddhist monk of Dodundawa (Ceylon) late professor Tokyo University, Udan 8 varga, describes *Nirvana* thus ;—

"There is an unborn, unoriginated, uncreated, unformed. If there were not this unborn, this unoriginated, this uncreated, this unformed, escape from the world of the born, the originated, the created, the formed, would not be possible. But since there is an unborn, unoriginated, uncreated, unformed, therefore is escape possible from the world of the born, the originated, the created, the formed."

This clearly shows that *Nirvana* itself is such, or there is some-thing in "Nirvana" condition which is uncreated. And it cannot be anything else than a pure soul. When all the impure thought activities are removed, all the bodies and formations are rid of, all the varied notions are gone, all the pleasant and painful sense-feelings are vanished, then that pure soul, devoid of all the transitory and foreign elements, remains as ever existing. This is "Nirvana," and this is the belief of the Jains also.

Modern Geology and Jaina Siddhanta.

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A number of objections are being raised by the Modern Scholars against the descriptions given in the Jaina Puranas about the nature and formation of the earth and the heavenly bodies that are seen in the skies. The unsatisfactoriness of the replies that have hitherto been given to those objections has tended to ensure their permanance. We, have therefore, intended in this article to show the similarity and otherwise between the modern geology and Jaina geology by comparing the two.

While dealing with the Jaina theory, one has to remember that the Jaina thinkers have described the truth in two view-points: realistic (Nischaya naya) and practical (Vyavaharik Naya). The descriptions which have been given from a practical or Vyavaharik point of view have, in many cases, accumulated round the central truth, by the force of circumstances, layers of non-truth which are the effects of exaggerations made by the writers. Reverence for the men and things figuring in the religious literature and the natural liking that the descriptions about them should look grand, coupled with the special features of the country, time, and circumstances result in creating various super-applications to the original forms of things with a consequence that those things begin to appear in altogether different forms. This speciality of human nature has, always, to be taken into consideration, when investigations are to be made into the religious traditions of any faith. It is only when attempts are made to find out the truth

out of religious traditions casting off the trappings and wearings of exaggeration and blind faith and basing our inferences on a new and reasonable angle of vision, that it is possible to gain a near approach to the truth. While doing this, it may, perhaps, in many cases, be necessary to interprete words and expressions in a different way, maintaining consistency between the Jaina ideas and the knowledge revealed by Modern researches.

The Western Scientists have proved now that in ancient days there was far greater amount of heat in the earth than now; that the diurnal motion of the earth in ancient times was far swifter than it is at present; and that this heat in the earth lessened as time passed on with a result that the surface of this earth which was quite even when the heat was intense became with the loss of heat colder and more un-even giving rise to small ranges of mountains and deep places of seas. It has been ascertained that there is intense heat at present in the earth thirty miles below its surface, and owing to its intensity the things at that depth are in a liquid form. This liquid matter comes to the surface if it finds a way through its upper solid layers; and this phenomenon is called Volcanic irruption. When this intensely hot liquid does not find a way through the solid upper layer, it strikes heavily against it causing it to tremble and this is called an earthquake in ordinary language. With the loss of heat in earth its diurnal motion has become slower; that is the day (day and night) on the earth is getting longer in course of time. Another effect of the earth becoming colder is that the atmosphere round the earth is losing its organic or life sustaining properties.

Thus far we have considered the inferences deduced by the applications of the tests of Modern science. We have now to see what the Jaina Siddhanta has to say on this subject. While doing this we shall have, as shown

above, to take into consideration many things of importance. Several ideas will have to be applied to the touchstone of reason and common sense before their correctness is accepted. This will be done in the next article.

Sannyasa Dharma.*

STAGES AND IDEALS.

There are four stages *(âsranas)* in the life of a Jaina. These are :

1. *Brahmacharya*, the period of study;

2. *Grihastha*, the period devoted to house-hold life, civic duties, and the like;

3. *Vanaprastha*, the stage of retirement from worldly activities; and

4. *Sannyâsa*, the period dedicated to the attainment of the fourth ideal, *i.e.*, moksha (salvation).

There are four ideals in life, namely,

(*i*) *Dharma* (religious merit);

(*ii*) *Artha* (wealth, position, worldly prosperity, etc).

(*iii*) *Kama* (pleasure); and

(*iv*) *Moksha* (salvation),

Of these, the first three are meant for the householder, but the fourth, exclusively for the *sâdhu* (saint). The householder should live in the world,, so as to be doing the greatest good to the greatest number of living beings, serving his community and country in all suitable

* Reprinted from "*Sannyasa Dharma*" by C. R. Jain.

ways, and advancing the progress of humanity as much as lies in his power, on the path of duty and *dharma*.*

With reference to the period of life at which the different ideals should be entertained, the first, namely, *brahmacharya*, is the period for study varying from 16 to 25, at which studentship terminates in different individuals, according to their circumstances. *Artha* begins with the termination of studentship, when the youth looks forward to the acquisition of wealth and entering into the connubial state. Marriage is to be contracted when competence sufficient to maintain a growing family is acquired. As a house-holder the individual is now expected to take part in national activity, whatever its form, according to his *varna* (occupation; suitability), and to give his best to his King and Country, in the shape of service and advice and work, retiring, finally, about the commencement of old age to undertake his soul's future welfare seriously in hand. The *Vânaprastha* stage represents the spirit of retirement from the world, when the individual has no more worldly ambitions left, and engages himself more and more to prepare for the hard uphill work in *sannyâsa*. The house-holder's ideals, then, are *dharma*, *artha* and *kâma*, the

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* *Cf.* "Do not turn to the opposite course and immediately pursue poverty and abasement, and an austere and solitary life. On the contrary, show how wealth ought to be used for the benefit of others; accept posts of honour and distinction, and take advantage of your position to share your glory with those who are worthy, to provide safety for the good, and to improve the bad by admonition; and instead of fleeing from the banquet table, exhibit there the virtue of temperance. Those, who with squalid and melancholy exterior, say that they despise glory and pleasure, are only hypocrites. We must first prove our virtue in public and private affairs, and then only may we pass on from the practical to the contemplative life." (Drummond's *Philo Judaeus*, Vol. i., pp. 24-25). It may be added, in explanation of Philo's views, that it is not practicable for a generality of men to adopt the more rigid and austere life of asceticism all at once, so that they have to gradually train themselves, through a preliminary course, for the harder life of a saint later on.

last two of which must be subordinated to the first-named, *i.e.*, *dharma*, if they are not to be allowed to lead him into ruination. As *artha* and *kama* vanish, *dharma* is the only ideal left for the *vânaprastha* stage, which, when successfully crossed, enables the individual to enter *sannyâsa*, where the only ideal to aspire after is *moksha*. For '*dharma*' as an ideal is like the career in a preparatory school, and can serve no useful purpose when the student has passed out into the college. As a matter of fact, it will then simply interfere with the acquisition of proficiency in the higher course.

The merit acquired in the preparatory stage, that is the house-holder's life, consists in the ultimate retirement from worldly life, hence in the acquisition of self-control or virtue in respect of the following particulars:—

1. the seven kinds of great evils, hunting, eating flesh, drinking, stealing, gambling, lying, and prostitution, that is, sexual looseness;

2. vowlessness (undisciplined living), which is caused by powerful longings that lead to the commission of five great sins, namely,

(a) *himsâ* (injuring or causing harm to living beings,
(*b*) falsehood,
(*c*) theft,
(*d*) unchastity, and
} the subjects of the five *anuvratas* (minor vows);
(*e*) accumulation of worldly goods,

3. (*a*) unrestrained desires and ambitions in respect of the field of one's activity, touching

(*i*) physical movements,
(*ii*) the sphere of thought *i.e.*, wishing evil to others, and
(*iii*) sense-indulgence;
} controlled by corresponding *guna-vratas*.

(*b*) fleshly cravings and appetites, non-attachment to the true Self, and indifference to charity, service, and the proper veneration of saints, which are covered by the corresponding *sikshâ vratas ;*

4. the want of equanimity and dispassion generally.

In positive terms, the merit acquired by the individual in the house-holder's stage may be put down as follows :—

1. the giving up of the seven principal evil tendencies and habits, gambling, hunting, and the like ;

2. the adoption of three kinds of vows, namely,

(*i*) five *anu-vratas* (minor or qualified vows :—

(*a*) *ahimsa* (literally, non-injuring, hence mercy and love),

(*b*) truthfulness,

(*c*) non-stealing,

(*d*) chastity,

and

(*e*) the limiting of worldly possessions ;

(*ii*) three *guna-vratas* that aim at the restraint of

(*a*) earthly ambitions,

(*b*) purposeless ill-will, and

(*c*) sense-indulgence ;

(*iii*) four *sikshâ-vratas*, that is,

(*a*) further limiting of the field of activity, periodically,

(*b*) equanimous meditation (adoration of the ideal, repentance for sins, and non-attachment to worldly ties and relations),

(*c*) fasting, and

(*d*) charity, service of saints, and the like ;

3. the raising of the vows to the degree of flawlessness in respect of equanimity, fasting *ahimsâ* and sex-passion :

4. the adoption of the rule of celibacy;

5. the rununication, *i.e.*, the giving away, and distribution, of wealth, and of the wearing apparel excepting the barest *langoti* (loin-strip);

6. indifference to worldly concerns, that is the refraining from the giving of advice on matters temporal;

and

7. the non-acceptance of invitations for food, except when offered in the form of 'pot luck,' so to speak, with all due respect, there and then, at his own door by a pious house-holder at the time of the morning meal.

Thus trained, the house-holder in the highest stage of his *âsrama* is a very different being from what he was when he adopted the right faith. All the worst kinds of passions and emotions have been eradicated by him from his heart, and he has now completely withdrawn himself from the world and its various activities to devote himself exclusively to the well-being of his soul. He is now completely rid of both the *artha* and the *kama* ideals, and 'dharma,' which has enabled him to progress thus far, is soon to be replaced with *moksha*, the fourth and the highest ideal. He is now qualified to apply himself to pure self-contemplation which is the direct cause of the attainment to divine status and freedom from *karmic* bondage, so that as soon as he can renouuce his sense of attachment to the bit of the loin-strip, he enters *sannyâsa* and is termed a *sâdhu* (saint). The word *sadhu* signifies engagement on *sâdhanâ* and *sâdhanâ* signifies accomplishment, so that the *sâdhu* is he who is engaged in the acomplishment, that is to say, the realization, of his great ideal, namely, *moksha* (salvation), on the *siddhi* (accomplish-

ment or realization) of which he becomes a *Siddha* (Perfected Being), that is to say, a Perfect God.

There are several kinds of *sâdhus*. They are known by different appellations by reason of the accomplishments in renunciation, by reason of the miraculous powers acquired by them, and also, at times, for other reasons. Generally, the term *nirgrantha* is applicable to all Digambar Saints, though originally it only applied to those of them who were on the point of attaining to omniscience, on the attainment of which they were called *munis*. The appellation of *muni* is also applied to a saint endowed with the faculties of clairvoyance or telepathy. The *yati* is the saint who is engaged in the *yatna* (endeavour) to accomplish the journey on the higher stages of the path known as *sreni* (climbing the ladder or the ascent). Those who have acquired some kind of *riddhi* (miraculous or psychic power) are termed *rishis*. The *rishis* are of four kinds:—

(*i*) the *râja-rishi* who is endowed with the power to expand and contract his body to a mirculous extent, or with the *akshina riddhi* ;

(*ii*) the *brahma rishi* who has the gift of great mental penetration, and whose shadow, contact, and the like possess the power to cure disease and relieve suffering ;

(*iii*) the *deva rishi* who can walk and move about in the air,

and

(*iv*) the *parama rishi* who is omniscient.

Sometimes the omniscient saint who is the lord of many wonderful power is termed *snataka*.

The Jaina saint is called *sramana* with reference to the bodily affliction implied in his asceticism; and with reference to his power of controlling his senses he is termed *samyata*. Because he is rid of attachment (*râga*), he is termed *veetrâga* (devoid of *râga*) ; and, inasmuch as he is

homeless and possessionless, he is *anagâra*. *Bhadanta* is the term applied to him when he attains to the realization of all his ideals, and he is *dânta* in so far as he is taken up with the subjugation of the five senses.

The head of the company of saints is called *âchârya* (leader, head, or pontiff), while the saintly preceptor of saints is the *upâdhyâya*. The difference between the *âchârya* and the *upâdhyâya* lies in this, that the former is the leader and head in respect of *âchâra* (conduct), while the later is especially qualified to teach, and is in charge of instruction.

A *tapasvi* is the saint who adopts specially austere vows of asceticism with regard to fasting. A *saikshya* is the holy saint who has especially devoted himself to study.

The *glana* is the saint who is afflicted with some bodily disease. A neophyte admitted into the order is termed *manogya*, which term signifies a general favourite, and is also applied to a saint who is generally popular in the *sangha** (the company of saints), on account of his learning and all round excellence in the observance of rules.

Amongst the other classes of *saints*, the *vakusa* is actuated by a slight sense of attachment, in so far as he is moved by the desire that his *pichhi* (whisk of soft feathers from the tail of a peacock) and *kamandalu* (the gourd for carrying pure, *i.e.*, sterilized water) should be elegant to behold, so as to inspire the spirit of renunciation in others. The *kusila* observes all the vows and principal rules of conduct, but owing to some special cause he is led to transgress some secondary rules of conduct. Both the *vakusa* and the *kusila* are regarded as great saints who are unable to obtain salvation as such, but who may attain to higher heavens on death. According to another set of thinkers

* A company of three saints is called a *gana*, and of seven, a *gachcha* (The Mulachara).

the *kusila* are those who are immoral and unsteady in their conduct and who bring discredit on the order.

The *pulâka* is the saint who is unable to aspire to attain a higher degree of mental purity, and whose vows also are not perfectly observed. Nevertheless he may reach the heavens on death.

The following kinds of persons are devoid of saintly merit, though they pass themselves off as *sâdhus* outwardly; the *parsvastha* who is given to earning his living by means of instruments of *dharmic* obervances; the *samsakta* who practises invocations, charms, quack remedies, and the like; the *avasanna* who is devoid of faith and knowledge, both, though he observes the outward rules of the order of saints; the *mriga châritra* who has separated himself from the company of saints, and who brings discredit on the word of the Tirthamkara by his looseness of conduct in the observance of rules.

Sâdhana (accomplishment of the ideal) is along either—

(*i*) the *utsargamarga* (path) which signifies supremely pure equanimous self-effacement, or

(*ii*) the *apavada marga*, indicating a qualified form of dispassion, characterised by the taking of food, possession of sacred books, the feather whisk and the gourd, and the acceptance of pupils. Of these two, the latter is the cause of the attainment and perfection of the former.

The following qualities are necessary to entitle a householder to be ordained a saint:

1. he should have been born in an Aryan country,*
2. he should belong to one of the three higher *varnas*† (castes),

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* The idea is that in a non-Aryan country there will be no facility in respect of food and the like which are necessary for the maintenance of the *sannyasa dharma*. It is pointed out in the Labdhisara that a person born in non-Aryan lands may adopt *sannyasa* when in an Aryan country.

† A *sudra*, of course, cannot obtain salvation from a *sudra* body; but it would seem that he is not disentitled to be admitted to the order of saints. This means that he cannot rise above the *apavada marga* and enter into the *utsarga marga*.

3. he should not be wanting in a limb, that is, he should have all his limbs intact and whole,

4. he should not be a political offender, or absconder.

5. he should not have offended against the customs of his people,

6. he should have obtained the permission of his kindred to renounce the world and to take to *sannyâsa*, *

7. he should be devoid of infatuations,

8. he should be free from certain grievous forms of disease, such as epilepsy, leprosy, and the like,

and

9. his presence should be calculated to enhance and contribute to the sense of harmony and increase of merit of the *sangha* (the community of saints).

Sri Neminath and His contemporaries.

I

PREVIOUS BIRTHS OF SRI NEMINATHA.

In Jambudvipa, in Apara Vidheha, on the northern bank of the river Sitoda, was a city called Simhapura, which was the capital of Sugandila country. The king of the place Arhat Das lived a prosperous and happy life with his dear queen Jinadatta. One night the queen saw in her dream, the Sun, the Moon and Sri Lakshmi which foretold the birth of a worthy son. In the due course of time, to the great joy of the king and the queen, a son was born to them and they named him Aparajita.

* The obtaining of such permission is not absolutely necessary though enjoined in the first instance. The idea is that the saint should give rise to no regrets in the hearts of himself and his people, but if one's kindred cannot be brought round to allow one to say good-bye to them in the best of spirits, one should not refrain from seeking the highest good merely because of their refusal to consent to the parting.

As the boy grew up and attained the youthful age his beauty, knowledge and devotion to his parents increased.

One day a forest officer came to the king and informed him that the Tirthankara Sri Vimala Vahana had come with his Samavasarana and stayed in the adjoining forest. On hearing this the king who was a very pious man went to the Samavasasarana with his relations and followers and performed worship to the Lord who delivered sermons which created in the king the spirit of Vairagya. The king returned to the palace, made over the kingdom to his son and adopted the life of an ascetic with a number of kings. Aparajitta who now ascended the throne adopted the vows of a Jaina layman, Sravaka.

One day when he was told that the Tirthankara Sri Vimala Vahana and Sri Arha Das muni attained Nirvana on the heights of the Gandhamadana mountain, he felt so sorry that he determined to fast till he saw the glorious body of Sri Vimala Vahana. Devendra, who understood this, directed Vaisravana to present an image of the Tirthankara to Aparajita, who after worshipping it, broke his fast.

On another occasion in the Spring season when king Aparajita was engaged in giving religious discourse to his queens Pritimati and others in the temple, two Charana Parameshties came there to make obeisance to the deity. The king approched them and saluted them. They blessed him in return and taught him Dharma. " Most reverend Sadhus!" The king asked, " When I behold your charming bodies, my heart throbs with a feeling of intense affection for you. What is the reason for this?" The elder of the Sadhus replied, " In the Apara Vidheha in the Gandila country on the northern part of the Vijaiarta mountain, there was a Vidyadhara king who had three sons who as the

result of *tapas* and asceticism became Samanica Devas in the Mahendra kalpa. After enjoying heavenly bliss for a very long time, two of them were born as the two sons, Amitagati and Amitatheja, of the Vidyadara king in the Pushkalavati country. They who are now before you *i. e.* ourselves, prayed to Sri Swayamprabha Tirthankara to reveal to them their past births, we were told that our eldest brother in the last birth was born as the king of Simhapura *i.e.* yourself. Since the duration of your present life will come to a close after a month, we advise you to make preparations for a better and happier life in the coming birth." The king thanked them for this revelation and the charanas departed. King Aparajita renounced his kingdom in favour of his son Pritinkara and at the end of a religious fasting Sallekana for 22 days he became an Indra in the Acchuta kalpa. After enjoying celestial bliss for 22 Sagaropamas the Indra was born as Supradishta the king of Hastinapura in Kurujangala country in the Bharatakshetra. He was a very religious and pious king. After ruling his kingdom wisely and justly he enthroned his son and became an ascetic. By hard penance, meditation and virtuous life he acquired the Tirthankara Nama Punya karma which makes a soul to be born as a Tirthankara, the Teacher and Saviour of mankind.

Notes and News.

APPEAL FOR FUNDS.

Mr. Dahyalal M. Mehta, Hon. Secretary, Surajmal L. Memorial writes:—The public meeting of condolence held at Hira Baug, (C. P. Tank Road) Bombay, under the presidentship of D. B. Krishnalal Mohanlal Zaveri, had resolved to raise a fitting memorial to perpetuate the memory

of the Late Mr. Surajmal Lallubhai, India's leading businessman, philanthrophist, and a Jain leader. A committee was also appointed to collect funds etc.

This committee having enrolled the sympathetic support of other centres have now issued an appeal for funds. Good contributions are pouring forth from amongst the many admirers, well-wishers and friends of the late Mr. Surajmal; principal amongst which are Mr. Jaques Adler, (Antwerp) £ 100/- Mr. Hemubhai Hathibhai (Palanpur Rs. 1001/- Mr. Framroze Harmusji (Bombay) Rs. 251/- Mr. Virchand Meghji Thobhan (Bombay) Rs. 151/- Mr. Velji Lukhamsi Nappu (Bombay) Rs. 101/- Mr. Amratlal Raichand Zaveri (Bombay) Rs 201/- etc.

It is earnestly requested of the friends and admirers of the Late Mr. Surajmal to send in their liberal donations to Mr. Amratlal Raichand Zaveri, 81 A, Zaveri Bazar, Bombay.

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PROPER USE OF SCIENCE.

"Science recognises no political boundaries and no difference of nationality, race and does away with the spirit of disintegration. It teaches that we are all one," said Sir Richard Gregory, addressing the Calcutta University students on Saturday afternoon. It was not fair to suggest that Science was responsible for destruction of human life and property by its discoveries. The responsibility for the same lay with politicians who failed to make proper use of them for making the world a better place for the human race. What was really wanted, was the growth of ethical and spiritual teachers, who could teach the human race to make a proper use of the discoveries, Science was showering upon them.

A NOVEL SIGNPOST.

The stranger who desires to find any particular street in Stuttgart Wurtumberg, does not now need to ask a policeman or passer-by. He finds in the main streets a post bearing a dial with a map of the city, and with a hand like the large hand of a clock. Around the dial and also on the hand are figures, and beside the name of each street on a list beside the dial are two numbers. If the hand be turned so that it points to the first of the two numbers on the dial's edge, the street sought lies under the second number on the hand.

* * *

A NEW RUBY.

A rough ruby, weighing nearly 20 carats recently found in Burma, has been bought by a well-known Hatton Garden dealer in precious stones, and cut in his London factory. The gem now weighs 7½ carats, and is probably the finest ruby of its weight discovered within the last ten years. It is valued at nearly £10,000. The colour is described as the much prized "pigeon's blood" which is the finest shade of ruby red, and extremely rare.

* * *

ADDRESSES REQUIRED.

Mr. M. B. Mahajan B.A., LL.B., High Court, Pleader, Akola, writes :—

"I request all the Jain Graduates of all the three sects and all gentlemen who have spent any time in University Education to send their addresses to me as early as possible. These addresses are required to open correspondence with them on matters concerning the Jaina community."